

ADVANCED THOUGHT *AND* OCCULT DICEST *A Monthly Journal*

Vol. VI

JULY, 1921

No. 3

Editorial Talk

By Arthur Gould, Editor

Once more our talk shall be on the subject of "How to Keep Young," upon which subject we have been having a little chat for several months past. But this time I shall bring to a close our discussion of this particular subject, for, otherwise, it runs the risk of developing into a perennial, so much is there that comes into one's mind while talking about this fascinating subject.

Man is a composite being. He is subject to many classifications based upon an analysis of his physical and spiritual make-up. Suppose, for the purpose of the present consideration, we classify him as consisting of three great elements of his nature, viz., physical, mental, and emotional. He performs physical actions; he indulges in thought to a greater or less extent; and, finally, he indulges in various emotional feelings. Some of us manifest more along physical lines than along the

of thinking or of feeling. Others manifest more along the lines of thinking than along those of physical action or of emotional feeling. Others, still, manifest more along the lines of emotional feeling than along those of thinking or of physical action. The well-balanced person manifests along all three lines in about equal measure.

The child or young person manifests his or her youth by an exercise of all three of these forms of expression. There is found in youth a restless physical activity impelling the person to move about, do things, play, and to manifest physical activity in many forms. There is also found in youth the exercise of the thinking faculties in discovering the new facts of the outside world, in generalizing concerning these, and in forming conclusions thereupon. The world is full of new things to the young person; he is constantly discovering "new" things which have previously been discovered by generations of young persons for many centuries; but each young per-

son experiences the thrill of the new discovery and is filled with the desire to explore the world of things which is so new to him. Finally, youth expresses itself in exploring the realm of emotional feeling in running the scale of the emotions, and in experiencing new reactions from the outside world by reason thereof.

In this continual exercise of the physical, the mental, and the emotional nature, youth keeps itself actively exercised. Youth is busy. Youth is continually exercising its threefold nature. It thereby keeps itself active, fresh, and keen-edged. This exercise enables youth to manifest youthfulness and to be young. So long as youth keeps up this exercise, youth remains young. It exercises its youthfulness, and thereby keeps young in body, mind and feeling. So long as this continues, youth continues. Some young persons early in life lose their keen appetite for experience and exercise. They allow apathy and inertia to overcome them. This state, if encouraged or permitted, soon causes the young person to become stale—he becomes old in body and spirit no matter how young in years he may be.

Some persons seem to escape this condition, even though the years roll by. They manage to keep alive the spirit of physical activity, mental activity, and emotional activity, in harmonious balance and adjustment. Here is an important straw which shows how the wind is blowing: such persons, no matter how many years have passed over them, continue to be young. If you will let your mind wander over your recollections of

such youthful older persons, you will perceive that in all cases they were alive and active along all these three lines of individual expression—they kept “fit” not only in physical action, and in mental activity, but also in emotional feeling. Is there not a lesson for us here?

Is it too much to say that it is very possible, nay, indeed, very probable, that if every person were to keep himself physically, mentally, and emotionally “fit” by exercise along all three of these great lines of human expression, he would continue his youth in at least a great measure? Is it not very reasonable to suppose that this keeping alive of the three great inner activities which manifest themselves in the outward activities of body, mind, and emotional nature, would tend also to keep alive the spirit of youth? At least the idea is sufficiently reasonable to induce some of us to venture to experiment along these lines.

You may say that the older person gets enough exercise in his daily work; that his mind is given enough **exercise in thinking** out the solution of his daily problems of life; and that his emotional nature receives sufficient exercise in the experience of the many feelings which come to him in the course of his battle with conditions, and in his struggle for existence. Yes, and yet no! He exercises body mind and feeling in these ways, it is true—sometimes over-exercises them, in fact. But the exercise is that of the monotonous grind of everyday life—it lacks the spirit of play which animates the young person, even when he is exer-

cising his nature very actively and strenuously. The element and spirit of play and the game-task is missing.

All this brings us logically to the conclusion that if the person growing old in years could but contrive to exercise body, mind, and feeling in the spirit of the young person—in the spirit of play and the game-tasks—then would his whole being receive that exercise, work, and use which would maintain and reproduce the condition of youthfulness in him. At least this plan seems to work out in the instances in which we see it applied. The young person of middle-age, or even of advanced age, seems to proceed in this manner, and it is reasonable to suppose that the results manifested by him are arrived at by reason of such a course of conduct, such a habit of living.

Many modern middle-aged persons have proceeded so far as to indulge in games which exercise their physical bodies—much to the benefit of the latter. The golf devotee certainly seems to have acquired a new physical youth—he realizes this and consequently is keen for the sport. Other middle-aged men have kept their minds youthful, quick, and keen, by means of exercising their intellectual powers in tasks outside of their daily grind. This habit, also, is on the increase, and the results thereof are equally apparent. So, then, we find that this theory works out in both the direction of the maintenance or restoration of physical youth, and also of mental youth; but when it comes to apply-

ing it to the maintenance or restoration of emotional youth, we find that so far this third element has been overlooked or neglected. Here, perhaps, is the missing-link, of continued youthfulness—this omission of the third element of youthfulness, the element of emotional exercise. Think over this a little.

What shall it benefit a man or a woman if, though his or her body and mind are sufficiently exercised, and thereby kept young, keen, and vigorous, his or her emotional nature is allowed to become stale, anemic, atrophied, and emotionally “muscle bound?” No chain is stronger than its weakest link, and in this case the “weakest link” may be that of the needs of the emotional nature!

Why is it not feasible and advisable that we should endeavor to keep our feeling, or emotions, well exercised and “fit,” just as we find it feasible and advisable that we should follow this course regarding our bodies and our thinking faculties? Why should we deny to the emotional nature that which modern wisdom has decided should be given freely to the body and the mind? I know of no good reason for such limitation, and I know of hundreds of good reasons why such limitation is wrong, foolish, if not practically insane.

No, I shall not go into the subject in detail. I have here given you the hint, allowing you to work it out in your own experience. Think over it a bit; roll it over in your mind; then, when you see the point, proceed to act upon it. That ought to keep you busy for a time!

Mental Science

By William Walker Atkinson

(Seventh Paper)

In the preceding paper of this series your attention has been directed to the fact that Mental Healing is not, as generally supposed, the "influence of Mind over Matter," but is rather the influence of Mind over Mind—of the influence of that portion of the mind of the individual which presides over the physical processes, over the "cell minds" and "organ minds" present and active in the various parts of the body.

The scientific principles of Mental Healing are based upon the now well-verified hypothesis which holds to the truth of the following two fundamental facts, viz., (1) that there is present and active in the human being a phase of mind which presides over the physical processes, and which itself lies below the plane of the ordinary consciousness, but which is subject to the influence of the conscious mentality; and (2) that every organ, part or cell of the body is the seat of a certain specialized mental element—a "mind," in fact—which is endowed with sufficient intelligence and power to direct and produce the vital processes necessary for the well-being and efficiency of the organ, part, or cell in which it is seated, and which is amenable to the influence and general direction of the general "mind" which presides over the entire physical organism.

The general "mind" which presides over the entire physical organism has been given various names

by those who have investigated its activities. Some have called it "the corporeal mind," others have called it "the instinctive mind," while others have regarded it as a phase or form of the Subconscious Mind, Subjective Mind, Unconscious Mind, Subliminal Mind, the latter names being employed to designate those planes of mental activity which lie below the plane of the ordinary consciousness. But underlying all of these terms, and all of the special theories concerning their nature and their activities, there is found a common agreement upon the basic fact that, whatever else that "mind" may or may not be, it certainly presides over the physical processes and influences the subordinate "minds" of the organs, parts, cells, etc.

Hudson says: "The subjective Mind has absolute control of the functions, conditions, and sensations of the body." Schofield says: "The Unconscious Mind, in addition to the three qualities which it shares in common with the Conscious Mind, viz., will, intellect, and emotion, has undoubtedly another very important one, i. e., that of nutrition, or the general maintenance of the body." Von Hartmann says: "The explanation that unconscious physical activity itself appropriately forms and maintains the body has not only nothing to be said against it, but has all possible analogies from the most different departments of physical and of animal life in its favor, and appears to be as scientifically certain as is possible in the inferences from effect to cause."

Tuke says: "Mind, through sensory, motor, vasomotor, and trophic nerves, causes changes in sensation, muscular contraction, nutrition and secretion. If the brain is an outgrowth from a body corpuscle, and is in immediate relation with the structures and tissues that preceded it, then, though these continue to have their own action, the brain must be expected to act upon the muscular tissue, the organic functions, and upon the nervous system itself." Von Hartmann says: "We have arrived at the conclusion that every action of the mind on the body, without exception, is only possible by means of an unconscious will; that such unconscious will can be called forth partly by means of a conscious will, and even in opposition to the conscious will."

I do not purpose entering upon a discussion of the respective merits or demerits of the various theories advanced by the different writers and teachers along these lines to account for the activities of this phase of the subconscious mentality which presides over the physical processes. Personally, I am inclined to the belief that, instead of man having many minds, he has but one general aggregation of mental activities which he calls "my mind;" and that this "mind" has many and various phases, forms, aspects, and fields of mental activity, and performs these activities on many planes.

I incline to the belief that the Self of man—his Ego, or "I"—is the ruler of a vast mental kingdom, in which kingdom there are many subordinate states, each of which is the

center of certain definite activities. I believe that this portion of his mental kingdom which presides over his physical processes is but a certain area or his mentality, or a certain phase thereof, which specializes in the performance of the work of his physical organism.

Moreover, I believe that in this general field of his mentality there are various subordinate centres, or focal points of activity, which for convenience we may call "the organ minds," the "cell minds," etc., which I shall ask you to consider in the following paper of this series.

However, I do not press this point; you are at liberty to apply your own particular theory or belief to the consideration of the facts of Mental Healing which I am presenting to you in this series of papers. Theories, at the best, are but plans adopted for convenience in thinking about certain groups of phenomenal activities—something adopted for convenience of thought—to be recognized as such and to be applied to the best advantage within their natural limitations, and, if necessary, to be discarded for a better working arrangement when such presents itself. Facts, not theories, are the main things to be sought after—and facts, at the last, are usually "the way things work."

So for our present purposes it is sufficient that we recognize that there is a phase or form of mental activity within the being of the human individual which seems to preside over the activities of his physical organism, manifesting efficient coordination between the various

physical processes, holding the various activities in efficient correlation and mutual cooperation, etc. In short, that there is Mind "on the job" of running the physical machinery of the system; and that that Mind operates and functions below the plane of the ordinary consciousness. This is the first important thing to bear in mind; but there is correlated with it another very important fact which I shall now call to your attention.

That important correlated fact is this: This mental controller of the physical activities, while it is capable of operating without assistance from or the interference of the conscious phase of mentality, nevertheless is amenable to suggestion from the latter. It is so capable of being influenced by the conscious mentality that often it is thrown off of balance by strong and constantly repeated auto-suggestions from the latter, and as a result abnormal and diseased conditions appear. On the other hand, when the physical machinery manifests inefficiency, by reason of previous interference of the conscious mentality, or from any other reason, the conscious mentality may direct helpful auto-suggestions to its subconscious associate, and as a result normal and healthy conditions may be restored.

This seems to be the way in which the ideas, beliefs, hopes, fears, and emotions of the individual operate so as to affect for good or ill the physical processes. That these effects are produced cannot be doubted; I have called your attention to numerous illustrative examples in

the preceding papers of this series, and the various books on the subjects are filled with similar instances. There undoubtedly is a "passing down" of these mental states to planes of mentality below the levels of the ordinary consciousness, where they tend to reproduce themselves in physical and material changes. On those planes "thought takes form in action," and the "mental states express themselves in physical conditions." Whatever may be the final explanation, this, at least, is "the way it works," judging from careful observation, investigation, and study of those scientific minds which have been directed toward the subject.

But, in my notion, the most interesting part of this subject is that which is concerned with the activities of the "organ minds," the "cell minds," and the other centres or focal points of mentality which perform their offices and functions in the vital processes of the body. In the following several papers of this series I shall call your attention to what the modern scientific thought knows about these wonderful little "minds" of the organs and cells of the body. The account thereof reads like a fairy tale—only this time it is a "really and truly story," based upon actual observation and verified by extended investigations.

The budding human mind ever unfolds into a divine flower, just as naturally as the chrysalis changes into a butterfly.

Every man is bigger than his circumstances.

Contacting the Absolute

By Carolyn Woodsworth

(Second Paper)

It is your supreme privilege, and, indeed, your highest duty to yourself, to recognize and to realize that your Real Self, your "I Am," is the centre or focal point of consciousness and expression of The Absolute. You must learn to identify yourself unconsciously with The Absolute through the channel of this centre or focal point thereof, which is your Real Self. When you have done this, then you may truly and actually "contact" The Absolute, the Ultimate Reality which while "in" you is also "outside" of you—though you are never "outside" of it, for you are always immersed in that Infinite Ocean of Being "in which you live, and move, and have your being." You must learn to "contact" The Absolute, and thus to vibrate in unison with its Life, its Consciousness, and its Power—to come into harmonious synchronism with its Infinite Rhythm.

Some twenty-five years ago, a writer, Ralph Waldo Trine, brought into popularity the phrase, "In Tune with the Infinite," by means of which he sought to indicate the possibility of the individual "I am" coming into intimate, immediate, and direct contact with the Infinite and Eternal Reality which in metaphysical philosophy is known as The Absolute. The term well merited the popular favor with which it was received, and which it has since maintained. It well indicates and illus-

trates the nature of that conscious at-one-ment of the individual "I Am" and the Absolute Reality of which it is a centre or focal point of Life, Consciousness, and Power.

The physical world gives us many illustrations of the principle of responsive vibration and rhythm. A note on the piano, or on the violin, will cause a like vibration on the part of everything in that room which is pitched to the same key. Everything, animate or inanimate, has its own keynote, and will respond to the vibrations of anything else having the same pitch or keynote. You have probably had experience with this. The ringing of a thin glass goblet or dish, or thin metallic object, in response to the note sounded on the piano or violin, furnishes probably the most familiar example of this principle.

It is claimed that a single violin note pitched to the ascertained keynote of a steel bridge, if repeated constantly and in a fixed rhythmic measure for a sufficient length of time, will cause the entire structure to vibrate in harmonious unison, and to give forth a perceptible note. It has been claimed that such structures, and even the steel structures of the largest skyscraper buildings of our large cities, may be so shaken in this way as to endanger their stability. It is a well-known fact that an army marching over a bridge is compelled to break the unison of its measured step, else the bridge will begin to vibrate in unison to such an extent that it would soon crash to the ground.

It has also been discovered that every human being has his or her own keynote; and that the sounding of that note on a musical instrument or by the human voice will cause a thrill to pass through the physical and mental being of the person. It is quite possible that many likes and dislikes may be explained by this fact; it may also prove to be the reason why certain voices thrill us, while other voices repel us and may even cause a shudder to pass through us. If, as many believe, even thoughts manifest rhythmic vibrations, then we have here the key to many mental phenomena which have so perplexed the conservative psychologists.

But perhaps the most interesting illustration of this principle of reciprocal or responsive vibration, or "answering tone," is to be found in the operations of telegraphy or "wireless communication." It is possible to send several telegraphic messages, traveling either in the same direction or else in opposite directions, over the same wire at the same time, each without interfering with the others. The several receiving instruments each "picks up" only the particular message intended for it—this because the "tune" or pitch of the sending and receiving instruments are harmoniously adjusted. The receiving instrument is deaf to all other messages than the one pitched to its own key—the one with which it is "in tune." It registers only that particular message—it "contacts" none other.

In "wireless telegraphy" we have still a more typical example of the

principle in question. When a Marconi transmitter sends forth a message, the vibratory waves travel in all directions, and not merely in the one direction to which the wire-using telegraphy is limited. To the uninformed person it would seem that any receiving instrument, located anywhere within range of the sending instrument, would "pick up" the messages; but such is not the case. Each instrument receives only its own messages—only its own comes to its attention.

Marconi, over twenty years ago, discovered that he could so attune his sending and receiving instruments that the message would be "picked up" only by such receiving instruments which were attuned to the same pitch as the sending instrument from which the message emanated; the vibrations would not be registered by any other instrument. No matter how near the two instruments might be to each other, the receiver would not "catch" or register the message unless it is attuned to its vibrations. And equally true was it that no matter how many receiving instruments might be within the space-range of the sending instrument, all of them would register the vibrations of the message, providing that they were "tuned" to the same pitch as that of the sending instrument.

We have here a striking analogy between the activities of the physical plane and those of the mental or spiritual plane. By means of it you may form a mental image of the process whereby the individual "I am" may get "In Tune with the

Infinite"—in harmonious "contact" with The Absolute. The individual "I am," recognizing and realizing its essential unity and identity with The Absolute, becomes automatically "in tune with" The Absolute, and is prepared to receive and to register the cosmic vibrations proceeding from that Great Source.

If you will thus raise yourself to the proper high spiritual pitch, you will "contact" with the vibrations of The Absolute, and will receive its intuitional and inspirational messages which forever flow out from it to and through the entire Cosmos. Such messages, however, will not be received by the great masses of the Egos which are pitched on a lower key. You will find that it will help you in this effort to "contact" The Absolute if you will carry in your mind this illustrative example and picture. It will help you to "get hold of" the principle involved.

Your degree of ability to so "contact" the vibrations of The Absolute, and to register its messages, depends largely upon the degree in which you recognize and realize your essential relationship with the great sending-station of the Cosmos; and, consequently, anything that will aid you in this important recognition and realization will be of great value to you. The Absolute may be thought of as the great Cosmos Sending-Station, and your own "I am" as one of the particular receiving instruments of the system; so "get in tune with" the Sending-Instrument!

Ralph Waldo Trine, the writer who brought into popularity the phrase, "In Tune with the Infinite,"

says: "As one comes into and lives continually in the full, conscious relation of his oneness with the Infinite Life and Power, then all else follows. This it is that brings the realization of such splendors, and beauties, and joys, as a life that is thus related with the Infinite Power alone can know. This it is to come into the realization of heaven's richest treasures while walking the earth. This it is to bring heaven down to earth, or rather, to bring earth up to heaven. This it is to exchange weakness and impotence for strength; sorrows and sighings, for joy; fears and forebodings, for faith; longings, for realization. This it is to come into Fullness of Peace, Power, and Plenty. This it is to be "In Tune with the Infinite."

Begin it now. If you wait until tomorrow somebody else may have done it

If your estimate of yourself is small, your accomplishment will be correspondingly small.

Unless a man can convince himself of his worth, there is no need for him to try to convince others.

Whether our lives shall be rich with promise or filled with despondency depends on our mental condition. If we dissipate our energy we impair our strength and retard our progress. But by concentration we secure unity of purpose, and assure the accomplishment of otherwise undreamed of achievements.

The Greater Theosophy

By Oscar Nystrom

(Third Paper)

In the preceding paper of this series upon the subject of "The Greater Theosophy" I called your attention to the influence upon Occidental Theosophy exerted by those important schools of theosophical thought known, respectively, as Neoplatonism and Gnosticism. In the present paper I shall call your attention to that one of these two schools which is known as Gnosticism.

The Theosophy of Gnosticism

Gnosticism is the name applied to that school of theosophical thought and teaching which rose into prominence in the Second Century of the Christian Era, and which played an important part in the conflict of religious opinion which characterized the Early Christian Church. Though it arose outside of the Christian Church, it soon entered into its general fold and exerted a marked influence upon the crystallization of its doctrines and theology. It was essentially syncretistic, and drew for its materials upon the general Oriental esoteric teaching and upon those of the Jewish and Early Christian teachers. An authority says "The Christian Gnostics were really Christian theologians, though the system had already developed from Oriental mythologies before it came in contact with Christianity. Their leaders were persistent in maintaining that they drew their inspiration from apostolic sources."

The Gnostics held that in Christianity there was to be found a "higher knowledge," or "inner teaching" — the exoteric doctrine served for the few, as well as the "lower knowledge," or "outer teaching" — the exoteric doctrine which was represented to the masses who were not prepared to grasp and to understand the higher, inner, esoteric teaching. The religion of the vulgar masses was held to be based upon faith and acceptance of the authority of the Church; that of the elect being based upon philosophical thought, intuition, and inspiration.

The general doctrines and teaching of the Gnostics may be summarized as follows:

There exists an Eternal Supreme-God, upon whom human speculation is futile. He is infinitely transcendent of human thought and material existence, and, accordingly, cannot be thought of in terms limited by human possibilities and material manifestation. So true is this, that Hippolytus even called Him "the Non-existent," so far as was concerned human conception and speculation. He was conceived as being above and beyond Good and Evil, of Cause and Effect, of Time, and of space. He was not the Creator of the World, nor was he concerned in any way with its processes, manifestations, or affairs. All Creation, and its order and incidents were of a subordinate plane of existence. He was above Worship, and beyond Appeals.

The World was held to result from the conflict of antagonistic principles, known as Spirit and Matter; Good and Evil, etc. The two ex-

extremes of thought were held to be those of (1) the Transcendent Supreme God, and (2) the Void, or Nothingness, respectively. Between these two extremes there was held to be no connection or relation. In the beginning, no World existed; and as the Supreme God is held to be beyond the desire to Create, the Creative God must be accounted for otherwise. The Gnostics then proceeded to account for this Creative God, or Demiurge, as follows:

There is an emanation from the Supreme God of certain divine beings, likewise transcendent. These beings are known as the Aeons. The Aeons are held to have emanated in pairs, and in successive series in a descending scale. These Aeons, as a whole, constitute the Pleroma, or Fullness, which is set up as an opposite to the Kenoma, or Void. These Aeons, in pairs, are male and female. They are known as Nous (mind) and Aletheia (truth); Logos (word or reason), and Zoe (life), etc., etc. Their total number is 30, fifteen of each sex. They are arranged in groups of different numbers, known as the Ogdoad, the Decad, and the Duodecad. Peace and Harmony reigned in the Pleroma, or Fullness, until Ambition entered—then came the Fall.

The Fall is held to have been caused by the ambitious passion of one of the lowest and weakest Aeons, i. e., Sophia (wisdom), whose foolish mind conceived the idea of mounting to the highest realms, there to form a union with the Supreme God. This attempt resulted in that disturbance of the Cosmic equilibrium, law and

order, which constitutes "The Fall" in the Gnostic doctrine and teaching.

A portion of Sophia (wisdom) "falls" into the Void, or Infinite Emptiness, and there gives birth to a Son, the Creative God or Demiurge. This Creative God, or Demiurge, is the Jehovah of the Old Testament—by the Jews mistakenly conceived as being the Supreme God. Jehovah, himself, being ignorant of the Pleroma, and of his own origin, believes himself to be the Supreme God, and endeavors to act according to that belief. He thereupon creates the World, and all in it, including Man. The World Creation, however, being the result of an interrupted Cosmic law and order, harmony and equilibrium, has Evil involved in its nature, as well as Good—Matter, as well as Spirit.

The Gnostics held that Redemption from "the Fall" is possible only through the restoration of the Cosmic Law and Order, which had been interrupted by the ambitious error of Sophia. The divine spark in the soul of man, arising by reason of the absorption of a portion of the Divine Essence by Sophia, and by her transmitted to the Demiurge, or Creative God, thence to be reflected in the human soul, must be liberated from the bonds and meshes of the entangling Matter in which it had become involved in the Fall. This Liberation or Redemption was made possible by the Christ, himself an Aeon, who incarnated in the human body of Jesus of Nazareth from the time of the birth of the latter, or (as some Gnostic held) from the time of his baptism, to the time of the crucifixion.

The union of the Christ with Jesus, however, was held to be mere "do-etic," i. e., in seeming. The spiritual Christ did not suffer on the cross, or die—the human Jesus was left to undergo this ordeal. The mission of the Christ, according to the Gnostics, was to deliver the Message of Redemption—to teach the doctrine of "the inner knowledge"—whereby man might be made free. Christ, they held, imparted the teachings of Gnosticism, and, indeed, himself founded its esoteric order. The "saved," or the "redeemed," according to Gnosticism, were those elect who were able to receive and to bear this teaching, and thus to become free in the flesh. Their salvation, be it noted, was not from "sin," as taught by the Church, but rather from ignorance. The knowledge of the Truth acted to set them free.

The influence of Gnosticism upon the Early Christian Church was widespread, although of course its teachings have been much diluted and greatly modified in the theology of the latter. The rise of ceremonialism and of rites, as well as the presence of the esoteric doctrine of "The Logos" is attributed to Gnostic influence. Gnosticism also was largely responsible for the practice of asceticism in the early history of the Church, traces of which exist even unto the present time. The Gnostics held that as Matter was essentially Evil, the indulgence of the body was evil in its tendency and effect; and especially that all sexual indulgence, even in the marriage relation, was impure. In these, and other direc-

tions, Gnosticism left its impress upon the Early Church.

Gnosticism flourished for over a hundred years, and was eventually neutralized by the influence of the orthodox elements of the Church, although its modified teachings continued to exert their influence under other names within the Church. In the above sketch of its teachings no mention has been made of its extended and varied doctrines concerning the existence of angels, devils, and other supernatural beings, traces of which remain with us today in the various teachings of the Church upon such subjects.

Whatever else Gnosticism may have been, it assuredly was the channel by means of which many Oriental and so-called "heathen" doctrines were subtly introduced into the body of Christianity, there to mingle with the teachings absorbed from other alien sources. Students of modern Theosophy also will find in Gnosticism the channel for many of its doctrines and beliefs.

Your true wealth is your richness of thought.

Could we have understood the past, we would already have made the future.

The world could not spare any man in it. Everyone has some qualification which is needed.

Our disputes and competitions,
Often hang on definitions.

Deliverance From Evil

By Henry Victor Morgan

(Eighth in a Series on the Lord's Prayer)

In our studies into the deeper meanings of the prayer Jesus taught all who were seeking spiritual illumination to play, I have endeavored to avoid all controversy or to enter the field of literary criticism. I believe that, just as it is, what is commonly called The Lord's Prayer is the crowning glory of the mind of man. Yet, even here, there is a blending of the human and the divine, and we are constrained to say "we have this treasure in earthen vessels."

The one clause, "Lead us not into temptation," is contrary to the entire spirit of the teachings of Jesus. It is impossible to believe he would have us even entertain the thought of Infinite Love leading us into temptation. It is well to remember that Jesus did not write the prayer, but that it was recalled by those who heard it and the first written copies are no longer extant. Our present rendering is a translation of many previous translations. What is lost cannot be restored. This is the despair of all sincere scholarship that function merely in the intellect.

But the soul circumscribeth all things. In reality nothing is lost!
 "The word unto the prophet spoken
 Was writ on tablets yet unbroken
 The word by seers or sibyls told
 In groves of oak, or fanes of gold,
 Still floats upon the morning wind,
 Still whispers to the willing mind.
 One accent of the Holy Ghost

The heedless world hath never lost.'

These fine lines from Emerson's poem, "The Problem," reveal to us the soul's infinite resources. It is the world of the Intuitionist. It is the science of the Fourth-Dimension and constitutes The Way of the Super-Man.

In a previous lesson I have said that the Soul, when we trust it, can sweep away the illusion of Time and Space, and be any **Where** and any **When**. Illustrative of this is the New Testament story of the transfiguration, wherein we are shown how when Jesus desired information from Moses and Elias he went apart to a mountain of consciousness on which they functioned.

He who has access to this Inner Knowing is unconcerned about the literal or verbal inspiration of the Bible. Knowing that the Word still lingers in the eager wind, still whispers to the open mind, he can place his mind on the author (whether in the flesh or out of it), and get direct revelation.

My first experience in this inner realm of knowing came several years ago while giving a series of lessons on the Parables of Jesus. When I came to the Parable of the Talents and read: "For unto every one that hath shall be given, but from him that hath not shall be taken away even that which he hath," I could see no meaning to such a statement, but saw the impossibility of taking away what we did not have. I had previously studied under a wise teacher who had explained the mystic meaning of the words of Jesus, "Lo, I am with you always." He told

us that by calling the name of any person, living or dead, and waiting in silence, an answer would be given us as to the real meaning of what they had written. Then and there I resolved to put the teachings to the test. I was still and asked for the meaning of the passage I had read. Soon the answer came, "To him who useth what he hath more shall be given, but to him who useth not what he hath, what he hath shall be taken away." Since then I have never doubted that was exactly what Jesus said. I do not give it as authority, but simply as a means of attaining knowledge that means more to me than all other methods. Let whoso will look up consult the commentaries, "and feed on the spectres in books," I prefer the Voice in the Silence.

Applying the same principle to the passage, "Lead us not into Temptation," I was led to the words of the Apostle James: "Let no man say when he is tempted with evil, neither tempteth he any man: But every man is tempted, when he is drawn away of his own lust, and enticed." Surely James would not have said this if Jesus had instructed him to pray, "Lead us not into Temptation."

It was for deliverance from the belief that evil is more powerful than good that Jesus would have us pray. Then as now the minds of men were dominated by the belief in the power of evil. I verily believe if the professed Christians of today would simply pray, "Give us as much faith in good as we now

have in evil," mountains of chronic impossibility would disappear.

Let us, dear reader, use a simple test. If I should say: "At present I am afflicted with small-pox in its most contagious stage and have held this paper in my fevered hands and have breathed on it many times before sending it to you," what would your attitude of mind be? Would I need to argue with you that you might contagion the disease? On the contrary should I say: "I have held this paper in my hands and from a high consciousness of Truth have charged it through and through with contagious health," would you believe you could contagion this as easily as you could the small-pox? If you would, you have gone far on the Way that leads to Light.

Deliver us from evil would mean this and more. It would change our polarization. It would leave us open on all sides to every uplifting influence. I do not say that it would deliver us from perplexing and trying experiences, but it would enable us to sing triumphantly, "From all life's grapes I press sweet wine."

We would expect to impart courage and strength to all with whom we came in contact and grow stronger with the giving. It would mean protection from the foolish sympathy of our friends whose thoughts function only in the physical, and who have not found the hidden springs of overflowing and every renewing energy. To those who weakly ask, "How do you stand it to be continuously giving of your strength to others?" it would enable

us to reply: "I am fed from inexhaustible fountains and draw for my need inexhaustible power."

In the beautiful story of The Woman of Samaria, we read how Jesus, being tired and hungry, sat down by the well to rest, and sent his disciples to buy food. Then when he was approached by the woman and began explaining to her the mysteries of the Kingdom of God, he was no longer tired or hungry. To his surprised and inquiring disciples, he replied: "I have meat to eat that you know not of." Herein we witness the soul's approach to the Super-dimensional, and learn the power of the Spirit to renew our depleted energies.

In a deep sense, Deliver us From Evil, would and does mean deliverance from the tyranny of the un instructed senses. It is an awareness of an all-pervading river of Life forever accessible to us. The parting instruction of Jesus to his disciples was that they should not attempt to do anything until they had made their conscious connection with this realm of the invisible.

There may be and is, a possible intellectual apprehension of these things that does not clothe us with power from on high. There are millions of men and women today who are monists in their philosophy and who have cast off the belief in a personal devil, yet still are as fearful of contagious disease as are those who believe in a personal devil. Men who on reading Emerson's strong lines:

"Hast thou named all the birds without a gun,
Loved the wood-rose and left it or its stock,
Unarmed, faced danger with a heart of trust."

would smile and say: "Impractical idealism." The stirring words of David: "Though an host should encamp against me, my heart shall not fear," would fall on deaf ears, even in our churches.

A splendid illustration of deliverance from evil through spiritual insight, is that of the Hebrew Prophet, who when surrounded by the Assyrian army sent out to capture him, remained entirely undisturbed. When his servant fearfully said unto him, "Alas, my master, what shall we do?" He answered, "Fear not, for they that be with us are more than they that be with them." And Elisha prayed, and said, "Lord, I pray Thee open his eyes that he may see," and the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire around about Elisha."

Ah, this is deliverance indeed. Not legation, not bravado, but Insight. Deliverance through the opening of the inner vision, until we see that evil has no supporting idea and is powerless before a faith that realizes "All the Power there is, all the Presence there is, is God, the living Spirit Almighty."

Let us not be envious, but remember whoever has success deserves it.

Telegraphy

(The Communion of Souls)

By Frank C. Constable, M. A.

Spontaneous cases of Telergy may be divided into four classes, and it is assumed that for all these one solution must be found, if it is to be acceptable to reason.

But before we consider these four classes it is advisable to point out certain governing principles of reason which will, in some measure, define and limit the task set us.

(1) In the first place there is nothing abnormal in telepathic communications **in themselves**: the abnormality is in the form of communication. For instance, A in England appears to sense—visibly or audibly or through muscular sense—his brother dying or dead in Australia. Or A appears, to himself, to travel in personality to Australia, and there, in Australia, senses in some way his brother's death. Where is the abnormality? Merely in relation to time and space. The abnormality lies only in this: The law of the inverse square is in abeyance: the thought of the percipient is conditioned in time and space so far as presentation goes. If the percipients' personality were not conditioned in time and space there would be nothing abnormal.

(2) Telepathic communication, as recorded, takes place ordinarily—but not always—in relation to some marked event: for instance, the event of death or sudden accident or exceptional stress of feeling. But any event, however exceptional it may

be, cannot create the power to send or receive a telepathic message. All it can do is to be the "occasion" for a manifestation in time and space of some power already existing. This power we must, in reason, give to all mankind. For the recorded cases of telepathy do not show that the percipients and agents concerned come from any defined class: they may be clever or stupid—short of idiocy—moral or immoral, sentimental or "strong-minded," educated or uneducated. It may be true that for some there is more probability of the power being made manifest in time and space, but I do not think we have any ground for depriving any part of humanity of the power itself.

(3) Human beings are subjects of hallucination whether telepathy exists or not as a fact. I hold that hallucinations are the same as ideas with, possibly, a wider range. Some argument in support of this view, though it is not original, must be given.

We are surrounded by innumerable objects which are the result of human invention. None of these new things has been created in our universe without a **precedent idea** of it in someone's mind: a new object is always the result of a precedent idea. For instance, Faraday had the idea of a dynamo, Bell of a telephone, before either a dynamo or telephone existed, or could exist, as an object. So, though objects are an "occasion" for thought—**ideas** can be (and are for all new objects) an "occasion" for thought.

But we can have ideas and think

about ideas of things impossible as objects in our universe. Our ideas, then, cover ideas of objects possible and impossible of existence in our universe—our imagination outruns the possible. Ideas include hallucinations.

An extreme form showing how the most "impossible" ideas can originate thought is exemplified in the records of Nicolai and John Beaumont. They both had ideas, constantly, of multitudes of men and women round them, who not only talked together but with Nicolai or Beaumont themselves, as the case might be. We cannot set up any arbitrary hard and fast line of distinction between ideas and hallucinations; the only distinction we can raise is that ideas are of "things" possible of existence in our universe, and hallucinations are of things impossible of existence in our universe. But for both classes the operation of the mind is, for the sane, the same. Nicolai, in the admirable account he has left us of his cold-blooded investigation into his "hallucinations" of phantoms, was as sane in mentality as Faraday was in using his "ideas" of a dynamo.

An hallucination has been defined as "the apparent perception of some external thing to which no real object corresponds." This confines hallucinations to ideas which are externalised. But externalisation of an idea is a mere detail. Faraday certainly had his dynamo "in his mind's eye" before it was an object in our universe: no real object corresponded to it. Suppose he had told us that, when thinking about his dy-

namo, his ideas had been externalized so that he appeared to himself to see his dynamo in space? How would this have differed from an hallucination, and how would it have interfered with the operation of his mind? In no way. He would have been simply exercising a power, innate in degree in all of us, of externalizing his ideas.

There may be certain forms of hallucination which can be deferred directly to irregular action of the brain or disturbance of the nervous system. For instance, Nicolai found some relation between the appearance of his phantoms and the state of his digestion, while a lunatic may be impressed with the idea that the world is banded against him in enmity or that he is a teapot. In such cases false ideas are in question where the falsity is explainable materially. But these instances do not affect the present argument. The vagaries of the brain as a machine are admitted, but now we assume the action of the brain to be normal so that any mental irregularity is as far from the subject in hand as the fact of the deflation of the wheel of an automobile.

Now, human experience tells us that any one of us is capable of receiving an idea from some other person, and we have power to think about any such idea: the same is true of hallucinations. We have normal power also to externalise these ideas and hallucinations. There may also be "contagion" of ideas, especially if they are hallucinatory. For instance, a child may see the phantom of a saint at some grotto and, telling others of what she has seen, they

may catch the contagion from her and also be subject to the hallucination. These facts are accepted even by those who deny telepathy. What explanation is given? That the child's hallucination is false, is the result of some vagary of imagination; and that the contagion set up is contagion from a false idea.

But now mark what is admitted by the above explanation. The **idea** is admitted, though it is defined as false: the contagion is admitted, though it is said to be contagion from a false idea. The explanation, therefore, admits that if the idea were veridical, the contagion would still take place.

Again, hypnotism is now generally accepted as a fact of human experience, is accepted far more generally than telepathy. And the reason for this is that hypnotism has been far longer under the consideration of humanity than telepathy—we have had longer time to get accustomed to the "new thing." And hypnotism proves that we **can** receive hallucinations from the external.

So, investigating telepathy, we start with power in man to think about ideas, including hallucinations, which have had their origin from the external or which may be externalized. There is **no magic** in the hallucinations of telepathy. The only question is, are they veridical? That is, are they the result of communication free from the restrictions of time and space?

In any case, then, of telepathy, there is nothing abnormal in the facts. The possible abnormality only arises when conclusions are drawn

from the facts. Adherents and opponents of telepathy both rely on the same facts; they quarrel only over the conclusions. For instance, A in England sees the eidolon of his brother dying in Australia at the time of the death. Both sides admit the fact, both sides admit the coincidence. The one explains the coincidence by chance, the other by telepathy. Does not "chance" mean something exceptional? If the same "chances" come frequently do we not give up "chance" for "probability?" If they occur with regularity, do we not give up chance for proof? The law of gravity itself is proved merely by innumerable chances being found subjects of a law.

(4) We must beware of or use of the terms unconsciousness, super-consciousness, normal consciousness. It is the transcendental subject, the soul of man which has real, full consciousness, so that the self-consciousness of the subject (the embodied self) is not so full as that of itself, the soul; it is, as Meyers suggests, but a **slice** of consciousness. But, still, it is advisable to speak of the consciousness of the subject as normal consciousness: the term is too generally accepted to depart from it now. And if this term be retained, the term super-consciousness, as suggested to me by Sir William Barrett, is best for really real consciousness.

Lastly, we must not neglect the distinction between consciousness and the content of consciousness.

We may compare consciousness to a mirror. The pure mirror may reflect nothing or anything, simple or

complex, that is presented to it. The mirror always remains the same, it is its contents that varies. We may extend the comparison thus:—

The mirror may be dim, slurred, on its surface, so that what is presented to it is reflected imperfectly. But the **mirror itself** is still pure. Herein we find analogy for the self-consciousness of the soul of man and the self-consciousness of the soul embodied in human form: "Now we see as through a glass dimly, but then face to face."

If it be objected that the argument points to self-consciousness even in an oyster I can only reply: "I write as a man. I am ignorant as to any possible or impossible relation of self-consciousness to an oyster."

For the reasons given above we use the term "normal consciousness for the consciousness of the soul."

Now let us consider the four classes into which I divide spontaneous cases. Bear in mind we are concerned with Telergy; we are trying to seek out the genesis of telepathy—the power in us all which must be for telepathy to exist.

In the first class there is an agent and a percipient and the telepathic communication is manifest at the spot where the percipient is. In some cases the agent is **unconscious** at the time. (Cf. **Phantasms of the Living**, Cases 128, 152, 176, 202, 203, 217, 452, 547 and 561). It is manifest also in the time when the percipient is thinking. For example: A is in England, his brother—or it may be a stranger—is dying, or near death, or has just died in Australia.

And yet A, in time and space where he is, is impressed by the fact of B's presence on the spot or even senses the event, as if it were taking place where he, A, is. But when A is so affected his material surroundings are not affected. If B so appear to A the appearance is non-physical in that B moves as freely through walls or doors as through empty space. There may be, to A, the appearance, for example, of a door opening. But this is, ordinarily, in appearance only. I think, with Myers, the agent **may** affect space. Cf. **Personality and Telepathy**, p 182.)

In the second class there is also an agent and percipient, but the telepathic communication is manifest at the spot where the agent is and in the time where the agent is. These are so-termed cases of clairvoyance. For example: A is in England, his brother, as aforesaid, in Australia. And yet A, though as to time and space in England, has apparently traveled in personality to Australia. For he sees, hears or feels B and the event of his death in Australia as if he himself, A, were there.

The third class is somewhat obscure, but I think it exists. It would appear that sometimes a percipient projects his personality, as it were, to a distance and sees, hears or feels what is there happening, without the intervention of any agent. Edmund Gurney doubts whether such cases exist. But it is best to give them a class. I do not think, whether we have veridical evidence or not of such cases, the theory propounded is affected, but the class is considered hereafter.

Primary Lessons in Universal Truth

By **Elizabeth Thompson Parkhurst**

55. Our second task is then to accustom ourselves to think of our earth, not as an independent creation by itself, but as a unit in a group of other worlds, each of which is either in advance of us in perfection, or which will follow in our footsteps the path of evolution. When you are outdoors on a starlight night, try to locate first the Pleiades, around which our Sun revolves, then the Moon, Mercury, Venus, Jupiter, Saturn, Uranus, Neptune; think of this Earth as being one of this big family of brothers and sisters, some older, some younger, but all passing over the same path of birth, growth and death, in other words, of waking, activity, and repose, in a universal sense.

56. The student should familiarize himself with these thoughts of "God" being the One Life, Intelligence or Consciousness, manifesting Energy, acting upon Substance, in accord with well-defined laws, and our earth as being one of a great world chain, which had its birth or came into expression, when some other world chain entered into rest or darkness. Also that it is magnetically related to the other worlds mentioned above and they are likewise related to it. Through this relationship is preserved the equilib-

rium or order which we witness constantly.

The Occult Life requires a correct physical and moral life and includes an intellectual life. The Occultist is both practical and intellectual. The intellectual Occultist is not a wonder hunter, or a dreaming idealist, but a TRUTH FINDER.

He finds he is an indispensable atom of an Infinite Whole—that his existence is not a chance—he realizes that he is in the hands of a Master Builder, who is forming infinite shape found his creation necessary. He finds that he can with full confidence trust the Infinite Wisdom which he sees displayed on every hand, as he obeys and utilizes the subordinate laws governing the relative relations of Consciousness, Energy and Matter, sure in spirit that the Intelligence which created him will preserve him so long as he is worthy and well qualified for further advancement.

58. Through the combination of relative Truths we come by easy stages to see the Four Cornerstones upon which the Temple of the Holy Spirit must stand. One Principle, One Law, One Agent, One Truth. As we learn to discriminate between personal opinions about Truth, and the Truth itself, which is based on these statements and which if we will investigate, and practice persistently enough, we may demonstrate for ourselves in terms of mathematics, which we know are always and forever the same, that "the Law within the Being is the Efficient Reason, cause of action,"

it will become a self evident fact "that all Being is controlled, acted upon and moved by the Law within It."

SEVEN BASIC STATEMENTS OF UNIVERSAL TRUTH

First—"God" is Spirit:

The One Life, Intelligence and Energy in all manifestation, FORMLESS, Immutable, Eternal, Incomprehensible, to all save Itself, Operating through Orderly Law.

Second—Man is Spirit:

As the offspring, expression or manifestation of Divine Intelligence, man, the effect or instrument, must partake of his source. Divine Mind so loved that which It created or pressed out of Itself that It placed within the expression the only begotten Son, a portion of Itself, whosoever believeth in the Son, hath life, Hence in Truth man is Divine Spirit here and now.

With a correct understanding of these two basic principles, five secondary principles become evident: First—Perfect Freedom:

Ye shall have no other gods or powers before Me. All power in heaven and earth is Mine: to you I give all power, in heaven and on earth.

Second—Peace of Mind:

Great Peace have they that love the Law, nothing shall offend them. Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusted in thee.

Third—The Attainment of all knowledge:

There is nothing covered that shall not be known, and nothing hid that

shall not be revealed.

Fourth—The realization in consciousness of the continued progress of the Soul in other modes of life and planes of being, after the dissolution of the instrument called the body. I go my way, but you shall go to all the world and preach the omnipotence of man. The power of Truth to effect the resurrection of the dead. Whoso believeth in the Son shall never die. He that believeth not is dead already.

Fifth—All Sacred Literature, so called whether known to us, as the Vedas of India, the Zend Avesta of Persia, the Five Kings of China, the Quabbala of the Egyptians, the Mythology of Greece, or that portion of the Hebrew Talmud from which the King James version of the modern "Bible," so called, is derived, are one and all the story in different versions, of the spiritual and material history of man. No one is complete in itself, but all intelligently studied and correlated give a summary of the history of the Universe, as the Macrocosm, and of man the Microcosm.

GOD IS SPIRIT

"God is the Infinite and all pervading Spirit, FORMLESS, Immutable, Eternal, Incomprehensible, to all save Itself."

The student who all his life has been accustomed to think of "God" in terms of theology, and those pseudo-systems of Metaphysics which have been hastily built up by enthusiastic propagandists of the several healing cults, who have retained in their vocabulary and phraseology

much of the materialism and idolatry of theology, will, upon entering the School of the Master, learn that "God is," as Herbert Spencer most aptly expressed it, "the Infinite Unknowable Principle which pervades all manifestation." To know it except by constant observation of Its expression, by patient study of the Orderly Laws which operate upon manifestation, and the cultivation of the consciousness of the All-pervading Life, Intelligence and Energy within oneself is the only way in which one may realize in any sense "That I am in the Father" and that "the Father in me doeth the works."

The dear deluded devotees of Sanctification of Scholastic Theology who have deceived themselves with a material heaven and His Majesty "God" in a marble executive mansion with a fabulous golden throne, summoning them to receive the *croix de guerre*, "Well done, good and faithful steward, thou hast been faithful over a few things; I will make thee ruler over many things; come up here and sit by my side and watch how I do things for awhile, so you can dispense rewards or reprimands with equal impartiality," will find little or nothing as they pictured it when they become as the "least in the Kingdom of Heaven," where the Real Truth is taught and not a system of personal opinion about Truth.

The command not to make any "graven image" of "God" has been so fully disregarded and disobeyed through ignorance that the mass of people do not realize that they have

an image of "God" set up in their minds which is just as real in its psychological effect upon them as the stone Buddhas of India, or the figures of the Virgin Mary and the Saints in the Roman church. So little have the masses understood the nature of the "mind stuff of the universe" that they do not realize that **thought is the "graving tool"** that makes a picture which they ever after contemplate. The "God" of organized churchanity is a very real idol who is far from kind to his hypnotized devotees.

To attempt to picture or attribute form, emotion, or passion to that which has been called "God" is one of the grossest abuses of our social organization, a survival of the stone age in the setting of the Twentieth Century. The dogmas and usages which have been built up in the minds of successive generations of worshippers; the mental image of a Santa Claus God, and the creation of a fictitious "Saviour," who died on a cross nineteen centuries ago, have been the most damnable agents for the downfall and degradation of the human race that could well have been invented by those desiring power and political authority. These fictitious creations have permitted the human mind to deceive itself that it could give way to any and all of its basest instincts, transgress every law, human or divine, and then at the last receive absolution at the hands of a priest, and swing in at the front gate of the marble executive mansion and be announced among the crowd in this mythical country called "heaven" with great eclat.